A Plain and Practical

DISCOURSE

UPON

The Certainty

OF A

JUDGMENT to Come.

And some Serious Exhortations, Preach'd and Deliver'd in the Parish-Church of *Westacre* in *Norfolk*; together with an EPISTLE to the Inhabitants of the said Parish.

By *FRANCIS HILDEYARD*, late Curate there.

We must All appear before the Judgment of Christ, that every one may Receive the things done in his Body according to that he hath done, whether it be Good or Bad. Knowing therefore the Terror of the Lord we perswade men, 2 Cor. 5. 10, 11.

Obey them that have the Rule over you, and submit your selves for they watch for your Souls, as they that must give Account, that they may do it with joy, and not with Grief, for that is unprofitable for you, Heb. 13. 17.

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BRITISH MUSEUM

TO THE INHABITANTS Of the Parish of Westacre, IN NORFOLK.

My dear Friends and Brethren!

IT having pleas'd God in his Providence to deprive me of the Satisfaction, which I have for some years enjoyed of exercising amongst you the sacred Office to which he has done me the unspeakable Honour to call me; I think fit to send you a little part of what you formerly receiv'd from me by word of mouth. And did I not hope it may be to your Spiritual Benefit, Beleive me, I would not trouble you with it. You will easily suppose that I have some kindness for you, since I am content for your sake to expose my self to the lashes and censures of a nice and critical, nay (what is worse) of an Envious and ill-natured Age. But

truly Neighbours, I am bold to ſay, that I have given better Evidence of my being in earneſt to ſerve you; For, ſince I am not Conſcious that any Body, can juſtly charge me with want of Sincerity, it is not eaſy for me to expreſs how little I am concern'd for the Reflections which I expect that ſome Perſons (to entertain their idle hours or the like) will make upon my other Defects. But yet I muſt own there is one thing that goes near me, becauſe it inſinuates my being guilty of the moſt abominable Hypocriſy, of which, perhaps, no Soul living has a greater abhorrence; And I think my ſelf oblig'd (for more Reaſons than one) to ſay ſomewhat in my own Vindication as to this particular; The thing I mean is, that my Practice in a Certain Caſe can proceed from nothing but my being a Papiſt or Popiſhly inclin'd at the leaſt. And firſt, I ſolemly declare, as I hope for mercy at God's hand, and as I deſire to approve my ſelf to Him unto whom all hearts are open and from whom no ſecrets are hid, that it is purely Conſcience of what I am perſwaded is my Duty, and fear of taking His Name in vain, who has threatned not to hold thoſe that do ſo Guiltleſs, and no other Conſideration in the World, that mages me Refuſe to Comply. And that I am ſo far from having any Inclination to the Church of Rome that I would ſooner Subſcribe to my own Execution than to the Articles in Controverſy betwixt us and them, ſuch as, The Univerſal Supremacy, Tranſubſtantiation, Half-Communion, and Prayers

in

in an unknown Tongue. *Now, I dare appeal to the Breasts of my severest Censurers, whether I have given them cause to believe me so wicked as to make this* Solemn Declaration *if it were not true. But surely, no man can really think me to be* Popishly Affected, *who knows and considers that I have constantly Read the* Publick Prayers *in the* vulgar Tongue, *frequently Administred the* Blessed Sacrament *in* Both Kinds (*expresly contrary to the* Canons *and* Practise *of the Romish Church*) *and that I have sometimes from the* Pulpit, *but oftner in* Conversation, *freely declared my thoughts about these matters; And* (*what is more than All*) *I have solemnly* Renounc'd *and* Abjured *the Pope, as well as* other Foreign Princes, States and Potentates, *in the* Oath of Supremacy; *I say, whoever considers this, must conclude me the Greatest of Fools, as well as worst of men, if he imagines that having prevaricated and acted apart only, in all this, I should now Stick in a matter that has generally so good a Character, and for which I have so many Examples; especially since it might* (*very possibly*) *be more Considerable to me, as to worldly Advantage, than any thing has hitherto prov'd. I could easily say more, but I suppose this is Sufficient to satisfy Serious Reasonable men; And if I may but be so happy as in some measure to deserve the* Good Word and Opinion *of such, I tell you plainly, I neither desire nor value Theirs that are otherwise. On the contrary, I think I have just Reason, not only to be patient under, but pleased with*

their

their ſevereſt Reproaches, they being my ſecurity againſt the Wo *pronounced to thoſe whom* All Men ſpeak well of, *Luke* 6. 26. *Yea, I hope in God my Title to the* Bleſſedneſs *which the Holy Jeſus Witneſſes* (Matth. 5. 11.) *to belong to thoſe whom* Such Men ſhall revile and perſecute, and ſay all manner of Evil againſt falſly for his ſake; *In this Caſe it is my part to* Rejoyce and be exceeding glad, *ſince my Lord and Saviour has required it of me, and given me ſo Excellent a Reaſon for it; even, becauſe* great is my Reward in Heaven, *whilſt, at the worſt, I meet with as good Treatment as the Prophets and Holy Men of Old, nay, He Himſelf met with here upon Earth. But for thoſe who are or ſhall be the Occaſions of this great Good (tho' they may intend it Evil) to me, I heartily wiſh and pray they may not receive that ſad* Recompence *which the Holy Pſalmiſt tells us* ſhall be given to the falſe Tongue, even Mighty and ſharp Arrows with hot burning Coals. *For I hope in God I ſhall always endeavour to imitate that Admirable Meekneſs of my great Lord and Maſter, in loving and praying for my greateſt Perſecutors; And may it pleaſe Him to overcome their Evil with His Infinite Goodneſs, to turn their Hearts, and draw them powerfully to Himſelf, and at laſt to Receive both Them and Me into thoſe Manſions of Peace and Reſt, where He reigns with the Father and the Holy Ghoſt one God for ever. Amen.*

And

And if such be my temper and disposition to my very Enemies (as, if I know my self, such it really is) surely, it cannot be suspected that I am worse dispos'd towards you, my Brethren, from whom I readily own that I have at all times Receiv'd all the Personal Kindness and Civility that I cou'd expect: And I must make the same Acknowledgments in Reference to (almost) every Person of what Condition soever, especially those of the Best Quality, that I have had Concerns with in your parts; so that, whatever becomes of me, I shall, whilst I live, Retain a grateful Remembrance of Westacre, *and its Neighbourhood. Now, Dearly Beloved! my Heart's desire, and Prayer for you All is that you may be sav'd. And God grant that You and I, and all those every where, who take the name of Christ into their Mouths,* may depart from all Iniquity; *and may the Holy Spirit of Love and Truth lead us All into, and keep us in those ways of Peace, and Purity of Truth, and Righteousness of Piety and Devotion, which may bring Honour to GOD and to our Religion, and procure us a well-grounded Comfort and Satisfaction here, and never-ceasing Joys and Glories hereafter, through the Mercies of God in Christ Jesus. And as I assure you of my Prayers, so I desire yours, that I my self may observe the Directions I have given, and not contradict them in any Instance by an Evil Example.* Finally, Brethren, farewell, Let us be of good Comfort, and (*as far as may be*) of one Mind. Let us Live in Peace, and the

God

God of Love and Peace, that brought again from the Dead our Lord Jesus, shall be with us, and make us (*in an acceptable manner and measure*) Perfect in every good work; working in us that which is well-pleasing in his Sight, *thro' the same Christ Jesus, in whom I am, my dear Friends and Brethren,*

Yours in all Sincerity,

Norwich, May 27. 1703. *Fra. Hildeyard.*

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The Certainty

OF A

JUDGMENT to Come.

St. JUDES Epiſtle, 14 & 15 Verſes.

Behold the Lord cometh with ten thouſands of his Saints, to execute Judgment upon All, and to convince All that are ungodly among them of All their ungodly Deeds which they have ungodly committed, and of all their hard Speeches, which ungodly Sinners have ſpoken againſt Him.

WHatſoever thou takeſt in hand remember the End, and thou ſhalt never do amiſs, ſays the Wiſe Man; And it is a ſaying worthy a Perſon of that Character. A Rule, that if duely remember'd and

Eccles. 7. 36

sincerely practis'd, would infallibly direct us in all our Duties to God, our Neighbour and our selves. For, who would venture to provoke and affront God by vain or false oaths, or (as my Text has it) *by hard speeches*; that is, loose and prophane Discourses, or by wilfully neglecting humbly and devoutly to pray unto God whether in Publick or in Private, or by murmuring at his Disposals, or lastly by disobeying his Command: I say, who wou'd dare to do any or all of these things, that Remembers and Considers that he must in the *End* appear before the Presence of that Dread Majesty whom he has thus provok'd and affronted, neglected and disobeyed, to *Receive* from him, *according to what he has done in the Body*? 2. Cor. 5. 10

Again, who wou'd allow himself in despising, slandering, oppressing or defrauding others, that Remembers that the same God *who is the Avenger of all such*, will at last *Judge the world in Righteousness, and minister true Judgment unto all People*, and that then whatever *Measure we have measur'd to others shall be measur'd to us again*. Mat. 7. 2

Once more, How wou'd men venture *to walk in the ways of their wicked hearts, and in the sight of their vain eyes*? How wou'd they dare to pursue the Lusts and Vanities of sin and this world, (what charms or delights soever they may pretend to) did they seriously remember and consider, that *for all these things God will bring them to a strict and severe Judg-*

† 1 Thess. 4. 6. ‡ Ps. 9. 8

ment?

ment?, and that however they may *deceive themselves* and one another, *with vain words* and false Reasonings at present, the *Wrath* and Vengeance of an Almighty *God* will one day surely and sadly fall upon *the Children of Disobedience.* Eph. v. 6

And now, my Beloved; since the Argument which my Text and Design obliges me to discourse of, is of such Excellent Use; May it please the Great *Searcher of Hearts* and *Judge of all Men*, to enable me (mean and unworthy as I am) so to speak unto it, as may be to the Comfort and Encouragement of the Good and Pious, to the Conviction and Reformation of the Wicked and Impious, and to the Bettering and Improvement of my self and every one that hears me! In order to these Ends, I shall

I. Endeavour, in a few words, to show *The Certainty of a Judgment to come.*

II. I shall *Draw some Practical Inferences from it.* And that,

First, In the General,
Secondly, Somewhat more particularly.

I. Then of *the Certainty of a Judgment to come!* And first, such is the Will, Decree, and Appointment of God, which is immutable and unchangeable. God Almighty has *given the World a Law and passed a Decree, and*

Mat. 5.18 *not one Jot*, or the least Tittle *of it shall fall to the ground till all be fulfilled. Heaven and Earth* (the Heaven that we see, and the Earth which we tread upon) may and *shall pass away*; but this plain and express word of Mat. 24.35 God shall not fail or pass away; *It is appointed to All Men once to dye, and after Death* Heb. 9.27 *the Judgment. And if thou dost well, shalt thou* Gen. 4.7 *not be accepted; but if thou dost not well, sin lies at the Door.* This great Day will be the time of Tryal, who has *done Well* or Ill, therefore it is fitly called the Day of Recompences, Hos. 9.7. 2 Cor. 5.10 wherein *every Man shall receive according to what he has done in the Body, whether it has been Good or Bad. Those that have done Good, shall receive according to that* Good, and shall be Re- 1 Pet. 1.8 warded *with Joys unspeakable and full of Glory*, with a happiness of Body and Soul, which shall be in all respects most perfect, eternal, and unchangeable. But for the wicked and ungodly, Ps. 1.4 *those that have done Evil, it shall not be so*, it shall be far otherwise with them, they must receive according to that Evil, and being set on the left hand of the great Judge, they shall be condemned to Hell, to be tormented with everlasting and unconceivable Anguish and Despair, by the Devil and his Angels, and their own Conscience, both in Soul and Body, Rev. 20.10 *in the lake of Fire and Brimstone*; from which there never can be any Redemption; seeing that the *Worm dyes not*, nor shall the dreadful *Fire* of their tor-

ments

ments *be quenched* or abated to a ſad Eterni- Mar
ty: For as certainly as there is a God, ſo ſure 9. 43
it is that He will be true to his Word and *Appointment to Judge the Earth in Righteouſneſs.* And it ſhall not be always with the good & pious man as now it is, nor yet with the wicked; moſt infallibly it ſhall go *well* with the *One* and *Ill* with the *Other*, at the laſt; when that *Day* of *Diſtinction* comes of ſeparating the *Sheep* Mat
from the *Goats*. Here the Chaff and the 25. 32
Wheat lye in a heap together, the good and the bad live promiſcuouſly; and none can abſolutely determine by *what appears* and is *before him*, who has a Right to the Promiſes and God's Favour. *Love and Hatred*, ſays Eccl
the Wiſe Man, *is not manifeſt by all that is be-* 9. 1. 2
fore us, but All things come alike to All; the clear and viſible Diſtinction is Reſerved for the great Harveſt, when God ſhall *make up his Sheafs*, but the *Chaff, and the Tares will He* Mat
burn with Fire unquenchable. Then ſhall An- 3. 12
gels and Men, and All manifeſtly diſcern, the difference betwixt the Righteous and the Wicked, betwixt *them that fear and ſerve God, and thoſe who fear and ſerve him not*; betwixt *the Good* and the *Sinful*; betwixt *him that* Eccl
ſweareth, and him that feareth an Oath. When 9. 2
the great Judge ſhall ſay to the One, *Come ye Bleſſed of my Father, Receive the Kingdom pre-* Mat
pared for you from the Beginning of the World; 25.
But ſhall thunder out theſe dreadful Words againſt the Other: *Go ye Curſed into Ever-*

lasting Fire, prepared for the Devil and his Angels. Mat. 25. 41

But Secondly, God Almighty has not only for wise and necessary Reasons *decreed* and *appointed this Judgment to come*; but he has been pleased, expressly and infallibly to foretell and declare it by *his Holy Prophets which have been since the world began*; our Apostle St. *Jude* here tells us, that *Enoch*, *the seventh from* Adam (so early was it foretold) *Prophesied of it saying*, *Behold the Lord cometh with Ten thousand of his Saints to execute Judgment upon All*; And *Lo, he cometh, he cometh*, says the Royal Psalmist, *to Judge the World, and to Reward the Proud after their Deserving*. And *I know*, says Holy Job, *that my Redeemer Liveth, and that He shall stand at the latter day upon the Earth*. And not only *Men* but *Angels* also have declar'd this *Second*, as well as shewed the *First coming of Christ*; telling his surpriz'd and wandring Disciples at his Ascention, Acts 1. 11. *Ye Men of Galilee, Why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as you have seen Him go into Heaven*. But, *If we receive the Witness of Men or of Angels, the Witness of God surely is greater*. Now our Blessed Lord himself (who is God as well as Man) has expressly foretold, that *the Sign of the Son of Man shall appear in Heaven, and that All the Tribes of the Earth shall see him coming with*

Luke 1. 70 — Ps. 96. 13 — Job 19. 25 — 1 Jn. 5. 9 — Mat. 24. 30

Power

Power and great Glory. There was little of this in his *First Coming*; He seem'd to be of a poor and mean Descent, *a Carpenter's Son*, † of a despised place; *Can any good come out of Galilee?* * Destitute in his Condition, He had not so much as *a place where to lay his Head*; *Publicans and Sinners* were his ordinary Companions. In his Life time He was reviled, persecuted, despised and rejected, *a man of Sorrows, and acquainted with Grief*, and at last he submitted to *Death* it self, even *Death upon the Cross*, a *Death* of utmost shame and infamy, and of pain unspeakable, and insupportable. Thus was He pleas'd *for us Men and for our Salvation*, to veil the Splendor of his Dread Majesty and Glory, in a black Cloud of Sorrows and Sufferings; But all those dismal and cloudy Appearances, will be clear'd up and dispell'd at his coming to *Judge the World*, for then shall He be *All-glorious*; If the Glory of his Transfiguration upon the Mount was such, as to Transport and even Amaze his great Apostle St. *Peter*, certainly his Appearance at *that day will exceed in Glory*; when his Countenance shall excel the Light of the Sun shining in its full Strength; and Robes, like unto *Flames of Fire* shall compass Him as a Garment, Attended with Millions of Angels, and ten thousand times ten thousand Saints, to execute the Will of this *Great Judge*, and by the *Sound of the Trumpet* to Summon the *Quick* and *Dead* to his Tribunal.

† Mat. 13. 55. * Jn. 1. 46. 1 Mat. 8. 20. 2 Mat. 9. 10

But Thirdly, As God Almighty has for the Vindication of his own Honour, *decreed* and *appointed* this Glorious and Terrible *Judgment to come*, and as the Holy Prophets have expreſly foretold it; ſo, in the laſt place, every one of us has an undeniable Evidence of this great and important Truth within himſelf, an Evidence which GOD and Nature have plac'd in every Man's own Breaſt, I mean his Conſcience. And this I take to be more than ten *thouſand Witneſſes*, or other proofs in this Caſe. It being moſt clear and plain, that the ſame Power which ſometimes at preſent forces men *ſadly* to Reflect upon their paſt *Miſdeeds*, and the *fatal Iſſue* of them, both can and will *one day* call them to an *Account*, for thoſe things for which their own Hearts condemned them, even whilſt they were acting of them. Hence, (as a great Man obſerves) are thoſe natural Suggeſtions, that upon any notorious wickedneſs (tho' never ſo private) are oftentimes ſtartling the Children of Men, with the Apprehenſions of a future Judicature and Tribunal, before which they ſhall be brought to a Reckoning for their darkeſt, their cloſeſt Sins. All that ſecret *Regret and uneaſineſs*, thoſe *inward ſtings and ſmitings*, which are ſo often felt in the Minds of Men, upon the Commiſſion of any *Great* Sin, do argue ſome common Intimations even in the Light of Nature of *Another Judgment* after this Life, wherein they ſhall be Accountable

table for ſuch Actions, as Men do not, or cannot puniſh or take notice of. And that which makes theſe Natural fears the more Conſiderable is, that they are *Univerſal*. The looſe, ſenſual, and prophane *ones*, by all their lewd Arts and falſe Reaſonings cannot wholly avoid them, but they will ('tis ten thouſand to one) be frequently Riſing up in their Minds, and in *the midſt* of their unlawful Mirth, and other forbidden Enjoyments, make their Hearts heavy and ſorrowful. Nay theſe *Checks* and *Laſhes* have *found out* Generals in their Camps, and Princes in their Cabinets, they will ſometimes ſeize upon the proudeſt, the greateſt of Mortals, ſtrike them *ſmartly*, and ſhake them *terribly*, as well as the loweſt, the meaneſt Perſons. Now (ſays that learned Author) as there is no Man whatſoever, that is *always* and *wholly* freed from *theſe Fears* and *Apprehenſions*, ſo it is clear and plain, that there is no Creature below *Mankind* that have any Fears or Reflections of this Nature; And therefore, if there be no *Real Ground* for ſuch Reflections, then it muſt follow, that God Almighty, who fram'd all his other Works with ſuch excellent Wiſdom, did yet ſo contrive the Nature of *Reaſonable Creatures*, (the moſt Noble of his Works) to be a needleſs Burthen and Torment to it ſelf. But this is too groſs an Abſurdity, as well as abominable Impiety, for any that call themſelves Rational to entertain.

Therefore

Therefore we may ſafely, nay muſt neceſſarily conclude with the Royal Pſalmiſt, *Verily there is a Reward for the Righteous: doubtleſs there is a God that Judgeth the Earth.*

Thus have I endeavour'd in a few plain Words to ſhow *the Certainty of a Judgment to come.* I am in the next place to draw ſome practical Inferences from it. And this, *Firſt*, In General. *Secondly*, ſomewhat more particularly. *Firſt* then in General, my Beloved, *The Certainty of a Judgment to come*, is matter of Joy and Comfort to the Good and Pious, of Fear and Horror to the Wicked and Prophane, and ought to oblige us *All* to a ſerious and timely Preparation for this *future Judgment*, that will *ſo certainly*, and perhaps, *ſpeedily* come upon us.

And *Firſt*, It is matter of Joy and Comfort to the ſincerely Pious, to *thoſe that have done good.* For the *Deſcending of the Lord from Heaven with a ſhout, with the voice of the Arch-Angel, and with the Trump of God*, are *words to comfort one another with*, ſays the Apoſtle, 1 *Theſſ.* 4. 16, 18. When the Good and Vertuous, thoſe that are in a due meaſure prepared for, and therefore have reaſon to *Love and Deſire the Appearing of the Lord Jeſus*; when theſe, I ſay, ſhall ſee Him the Bleſſed Son of GOD and Man Approaching in great Power and Glory; then ſhall they *look and lift up their Heads with Joy*, as certainly knowing

ing that their *Redemption draws nigh*: Sorrow makes a Man look downward and hang the head; But as the dawning of the Day, and Riſing of the Sun, cauſes the Innocent Birds to ſhake their Feathers, and chirp and ſing; ſo the opening of this (*to them*) Glorious Day, will make thoſe that are duely prepared for it, *leap for Joy*, ſince it will then moſt evidently appear, that *Death is ſwallowed up in Victory*, and that *ſin and ſorrow ſhall be no more*. In this Life ('tis likely) *they ſowed in Tears*, but becauſe *they went on* ſteadily (tho' ſometimes weeping) in the *Way* of Piety and Devotion, of Juſtice and Charity, of Chaſtity and Sobriety, even thro' Briars and Thorns, thro' all the Difficulties that befel them from the World, the Devil and their own Fleſh, and *brought forth Fruit*, they ſhall then *reap with Joy*, and that Joy, all the Power and Malice of Wicked Men, and Evil Spirits ſhall never be able to take from them. Perſecutions and Temptations from without; Corruptions, vain Thoughts, and daily Infirmities from within, do afflict and humble even Good Men at preſent; But this ſolemn Day, will chain up the Devil, that Grand Enemy of Souls, and put an End to all the Sorrows and Sufferings of the Faithful, whether from themſelves or others. For then they be Inſtated in their purchas'd Salvation; *Here* they have it but *in Hope*; *There* in *Hand*; *Here* in *Expectance*, *There* in

Fruition.

Fruition. *Now* the very Best of us may be subject to Fears and Doubtings, but *Then* we shall be past all Fears, all possibility of Miscarriage, and shall even *see* and *feel* our own *Salvation.* *Now* Christ appears *in Heaven* for us, *as a Mediator*, pleading our Cause, and offering to his Father the sweet-smelling Sacrifice of a *Crucified Son* in our Behalf; But *then* He shall appear *from Heaven for us* (I hope in God for me, and for every particular Person here) as *our Judge* to Reward the Sincere and Faithful (tho' imperfect) Service, we have paid Him with that most ravishing and intirely desirable Invitation, *Come thou good and faithful Servant, Enter thou into the Joy of thy Lord*; And, *Receive the Kingdom prepared for you from the Beginning of the World.* What unconceivable *Joys*, my Beloved, shall our Souls feel, if *once* those *heavenly Words* may sound in our Ears, and belong unto us. *Joys* that the Wit of Man cannot imagine; *Joys* that the Tongues of Angels cannot express. Well therefore may the Expectation of this (*to them*) *Blessed Day*, make those that are *acceptably* prepar'd for it, *Rejoyce* and Sing, and Behave themselves upon the Apprehensions of the near Approaches of it, like that *Holy Man*, who in the time of an amazing Earthquake, when others about him cryed out, Now the *Judgment day is come, alass! alass! what shall we do? Whither shall we go, from the Wrath of the Lamb?* He cryed out

as

as loud as they; *Oh! is my Lord a coming, my Blessed Lord and Saviour, whom I have loved, feared, and served in the sincerity of my Soul? Let me go* (said he) *to the Highest Mountain, that I may see Him, and meet Him in his Glory.*

But *Secondly*, As *the Certainty of a Judgment to Come*, is matter of Joy and Comfort to the Good and Pious, so is it just cause of Fear and Terror to the Wicked and Prophane; For *they shall not be able to stand in this* dreadful *Judgment*, neither *the* impenitent *sinner* (of any kind) *in this great Congregation of the Righteous.* When St. Paul *Reason'd of Righteousness, Temperance, and Judgment to come* before *Felix*, He, (tho' a Judge Himself, and then sitting on the Bench) upon the dreadful Apprehension of his being to be called before the *Judgment-Seat* of the *Great Judge* of Heaven and Earth, cou'd not chuse but *tremble.* For the serious thought of *that Day*, is, to wicked Men, like the *Handwriting upon the Wall* to *Belshazzar*; It spoils the pleasure of their unlawful Enjoyments, it sours the sweetness of their unjust Gains; it turns their full Cups of Intemperance into a Cup of Fury and Trembling, it *makes their knees to smite together*, and *loosens their Joints*; For it sets before them, in a clear and astonishing Light, the horrid Things which they must suffer for the Evil and Unjust *Things which they have done. Young men may Rejoice* in

their

their forbidden Pleasures and Extravagancies, and Crown themselves with Rose-buds, they may walk *in the ways of their vain Hearts, and in the sight of their Eyes. Old Men* may hug themselves in their Bags of Dirt, making their Chests Coffins (as it were) to bury their Souls and Affections in. *Rich Men* may pride themselves in their Abundance, they may *vaunt themselves* in *their Riches*, and take Advantage by them the more *impudently* to prophane God, the more *unkindly* to oppress their Neighbours, and the more *shamefully* to debauch themselves. *Poor Men* may imitate them by being Envious, Uncharitable and Unjust one to another, or by spending their Time, Strength, and Subsistence in Lewd and Riotous Courses, to the (almost) starving of their Families, and to their own great Want, whenever Sickness or Old Age comes upon them. But let them *All, Young* and *Old, Rich* and *Poor, know*, and consider, that for *all these things they must come* to an exact and severe *Judgment*. Humane Judgments may be wav'd several ways, by Bribing the Judge, by *Agreeing with the Adversary*, by flying the Country, or by dying in Prison; But no Art or Violence, no Power or Craft, no Time or Accident, can help us to Avoid that Final and Impartial *Judgment*, to which *All Men* are bound over by Death; *For the Sea and the Earth shall give up their Dead*; And *we must All appear before the Judgment Seat of Christ*,

Rev. 20. 13 2 Cor. 5. 10

to Receive according to what we have done in this Body, whether it has been Good or Bad. Terrible, will that day be to the wilfully Ignorant, and the perverſly Diſobedient, to the impudent Scoffer, and the demure Hypocrite, *For the Lord will be Reveal'd from Heaven in flaming Fire, to take vengeance on thoſe that know not God,* as alſo on thoſe *that obey not the Goſpel of our Lord Jeſus Chriſt.* And *lo! He cometh with ten thouſand of his Saints to execute Judgment upon All* perſiſting Sinners, *for their ungodly Deeds* and *hard Speeches*; ſcorning, mocking, and ſpeaking againſt Him and his Righteous Laws and Commandments; Then ſhall the *Hotteſt Place in Hell, the Severeſt Portion* be allotted to the *Pretending Hypocrites*, who profeſt to *know and obey God*, but *All in diſguiſe*; who carry'd *fair Out-ſides*, but *within* were *Ravenous Wolves, Sepulchres, full of Noyſomneſs and Rotten Bones*; *Devouring Widows Houſes*, oppreſſing and *grinding the face of the Poor*, depriving their Neighbours of their Right, and it may be *for a Pretence*; keeping ſolemn Faſts, and *Making long Prayers*, then ſhall they juſtly *Receive the greater Damnation.* And oh! (as that devout one ſpeaks excellently) '*With what dejected eyes, and trembling hearts ſhall* All *the Wicked ſtand expecting their Judge? What ſhall they do when wherever they look, their Eye can meet with nothing but Deſpair. Above, the Offended Judge ready to condemn them; Below, the Bottomleſs*

† 2 Theſſ. 1. 7. 8

'*Pit*

'Pit gaping to devour them. Within, the Worm 'of Conscience gnawing their Bowels, and round 'about all the World in Flames? What shall 'they do, when that terrible voice shall strike 'them down suddenly into the Bottom of Hell? 'Go ye Cursed into Everlasting Fire, prepared 'for the Devil and his Angels? The Day of 'Man is past, when sinners did what they plea-'sed, and God seemed to hold his Peace; 'tis 'now the Day of God, when his Wrath shall 'speak in Thunder, and sinners suffer what their 'Wickedness deserves; then shall they sink into 'the Pit of Sorrow, and dwell in Darkness and 'Torments for ever. And now, my dear Friends 'and Brethren, we who are here below, and 'speak and hear these dreadful Truths as things 'afar off, know, that we, even you and I, 'and all of us, shall then be present, and see 'them with our eyes, and be our selves concern-'ed for all Eternity. Know as we Live we are 'like to dye, and as we dye, we are sure to be 'Judged. Let us think (if we can) what a sad 'condition it will be to find our selves on the 'wrong Hand. Let us think, what we wou'd 'give to have Repented in Time, what we wou'd 'give for a little time to Repent in. Let us 'therefore watch now, and continually pray, 'for we know not the day nor the hour when the 'Son of Man will come. Let us devoutly be-'seech that Son of GOD and Man, who came 'in Mercy to save us, to bring the same Mercy 'with him when he comes to Judge us, and that

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in the mean while his Heavenly Grace may assist us to stand perpetually with our Accounts prepared, that we may dye in the Peace and Favour of our God, and go to Live with him and his Saints. To this purpose my Author.

And this brings me in the Third place to consider, that *the Certainty of a Judgment to Come* shou'd oblige us *All* to a due and timely Preparation for it. Which must be by an earnest and hearty Repentance and Reformation, and that betimes whilst we have *Day* before us; *walk*, says our Blessed Saviour, *in the day*; that is, in this Life which is but a moment, a Span of *Time* in respect of *Eternity*, and therefore had need be well improv'd and made the *Best of*; For *the Night cometh on wherein no man can work*; that is, the *Night* of thy *Death*, which is the Conclusion of the *Day* of Life, and then there is no more *Time* to *work out our Salvation*; For *an Angel has sworn from Heaven that Time shall be no more.* After this *Acceptable Time* of our *Life*, after this *Day of the Lord*; there shall be no more opportunity for Repentance, no more *Days of Salvation*: For as to the *Time of working* (or of *being wrought* for) in *Purgatory*, I solemnly declare it my sincere Opinion, that it is a *meer Dream*, without any *sufficient Foundation* from *Holy Scripture*, or undoubted Antiquity, according to my best Understanding of the *former*, and according to the Best opportunities I have had of Consulting

ing the *latter*. And for those, (if there be any) that are so unhappy as finally to depend upon it, I very much fear for them, that they will find it sadly true of *This*, what our Great and Good Dr. *Hammond* says of another Doctrine of the same Church, *That it is a dangerous Deceit of Souls*. The Apostle therefore speaks another Language, and Wills us to *Do Good whilst we have time*; intimating, that if we do not take the present Opportunity *of Doing Good*, there will come a time when it will be altogether out of our Power: To him that trifles and fools away the *Day of his Life*, to him, I say, *nothing remains but a fearful looking for of Judgment and fiery Indignation to consume and devour him*. Let us then, my dearly Beloved in the Lord, *make our Calling and Election sure*, by a true and speedy *Repentance*, and seal up this Comfortable Conclusion to our Souls, that our sins are washt away and pardoned by *the Blood of Christ*. What tho' the General Judgment I have been speaking to were afar off, and that this *Day of Salvation* were to shine upon the World for innumerable Ages to come? What is that to *Thee* or to *Me*? It will be a *Time of Judgment* with us whenever we leave this *Perishing World* by *Death*, and how soon that may be with the *Youngest*, the *Strongest* of us all, *God alone knows*. It is the Infinite Mercy and Goodness of God, who when he might have justly cut us off in the midst of our

ſins, and thrown us into *Hell and Everlaſting Torments*, yet has he given us Time and Space to Repent, that *our ſins may be done away*, and *our Iniquities Remembred no more*, and *that our Tranſgreſſions may not be our Eternal Ruine.* Thus after God Almighty had threatned a *Deluge* and Deſtruction to the *old World*, he gave them many Years to Repent in, before he over-whelmed them *with the Waters of his wrath.* And this Gracious Forbearance and Long-ſuffering does the Almighty ſtill continue towards the Children of Men; To ſome of us he gives thirty or forty Years, to others fifty, or ſixty, or more, even to *Gray Hairs:* But if we wickedly and ungratefully go on to neglect and deſpiſe the *the unſpeakable Riches of God's Goodneſs and Forbearance towards us*, many times, many years, till the Glaſs of our time be all run out, and the Thread of our Life ready to be cut off, our Damnation muſt needs be *Juſt* and Severe. Nor is it in any Meaſure ſafe or prudent to put off this *great work* to the laſt and worſt of our days, even to Sickneſs or old Age; For beſides the prodigious hazard that we may not Live to be old; if we defer our Repentance till then, it is much to be feared we ſhall drop *Impenitent* into our Graves, having our Bones full of the *ſins of our Youth* and Strength. For how can we imagine *this* a proper Time to perform that weighty Affair, which ought to have been the *Buſineſs* of his

whole Life? *Age* is of it self a Burthen, a Languishing Disease; and when a man is brought to such an exigence, that he cannot *put* on, or *put off his own Cloths*, how shall he *put off sin*, and *put on Newness of Life?* Such Men do usually Repent, but perhaps, not so much that they have lived *so Ill*, as that they have liv'd *so long*, till the days are come upon them *wherein they have no pleasure.* And therefore it may be they wish for *welcome Death*; when alass! they little consider that *Death* is to all wicked Men a Dissolution, indeed of a Miserable Life here, but a Passage into an infinitely worse *hereafter*: A Gate, an Entrance into *Hell* and an *Eternity of Torments* without a true and sincere Repentance, which in such a Case it is to the last degree difficult if not impossible to be *secure of.* Well therefore does a learned Man advise to this purpose: 'Repent whilst thou art in Health 'and full Strength; if thou dost so, thou art 'safe, because thou Repentedst when thou 'cou'dst have sinned; But if thou wilt not 'Amend, 'till by Reason of thy Weakness 'of Body, or any other Accident thou art not 'able to perform the works of darkness 'sin has left thee, thou hast not left it. The *Devil* in this Case uses Men as the *Griping Usurer* does the *Prodigal Unthrift*, giving him *Day* from time to time, till he has got sure *sure footing* in his Estate, and then he leaves him to beg or starve. So that *Craft*

one will perhaps ſuggeſt unto thee, that thou needeſt not Repent as yet; ſtay a while longer, thou art Young and Luſty, thou haſt much *Strength and Marrow* in thy *Bones*, much *Blood and Spirit* in thy *Veins*, follow thy own Pleaſures, fulfil the *Vanity* of thy *ſenſual Deſires*, and *Brutiſh Appetites*, let *Religion* alone till thou art *very ſick*, or very old, and canſt do *nothing elſe*. And thus, by the impious Suggeſtions of that *Grand Deceiver*, one day after another is *loſt* and *gone*, being ſpent in *ſin* and *folly* till thou thy ſelf becomeſt irrecoverably Miſerable and *Loſt* to all hopes, to all poſſibility of *Comfort* and *Happineſs*. Let us therefore, my dear Friends and Brethren, from the *youngeſt* to the *oldeſt of us*, immediately ſet our ſelves to the Uniform, Univerſal Practice of *Vertue* and *Goodneſs*, of *Holineſs and Devotion*, of *Righteouſneſs* and *Charity*, of *Chaſtity* and *Sobriety*, as we expect or deſire *to give up our Accounts with joy, and not with Grief*. It is alas! too too *ſufficient*, if we have ſpent any Conſiderable Part of our *Lives paſt*, in *Security and Folly*, in *Sin* and *Senſuality*; Let us no longer expoſe our *precious* and *immortal Souls*, to *utter* and *intolerable Ruin*, only to oblige and gratify our profeſt and inveterate Enemies, the *World*, the *Fleſh*, and the *Devil*. Let us rather *exert*, and imploy all our *Powers* and *Faculties* to pleaſe and ſerve our gracious and long-ſuffering *God*, *whoſe Service* (Rightly underſtood; and ſin-

cerely practis'd) *is perfect freedom* at present, and will be hereafter our unspeakable and eternal *Felicity*. For what is Past, let us *Judge our selves* that we be not *Judg'd* and Condemn'd in *the Day of the Lord*; And this let us do without delay; lest the Wrath of God come *suddenly* upon us, and we be consumed and *Perish in our sins*. *Boast not of to morrow, since thou knowest not what a day may bring forth.* 'Tis *to day* that God requires we should *hear* and obey his *Voice*. But if any shall be so wicked and unwise, as still to *harden their Hearts*, let them know and consider, that there will be a *Day without Mercy* to those that have had *no Mercy* or Pity on their own Souls, when every one that has neglected the *Present time of Salvation*, shall fruitlesly wish for a Return of it; And being cast into a dreadful Place of unspeakable Anguish and Despair, *such a one* shall miserably Roar and Cry out, Wo is me wretched man that I am! What did I mean, that I would not *Repent* and *Turn* unto *my God* whilst I had time before me? Then shall he see others (and those *sinners too*, only they that timely and heartily *Repented*) admitted to *Heavenly Joys*, whilst he himself is *shut out* and thrust down into intolerable Sorrows, and yet shall be forc'd to *say and confess*, *That Righteous are thy Judgments, O Lord; Just and true are thy ways, O thou King of Saints!* For alas! How often have I neglected and *made light* of all

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the Ways and Methods thou didſt graciouſly make uſe of for my *Recovery* and *Amendment*? How often have I Reſiſted all thy inward and outward *Calls*, by thy *Sacred Word and Miniſters*, by thy *Holy Spirit* and *my own Conſcience*, Admoniſhing, Intreating, and Beſeeching me *to follow the things which belong to my Peace*, and therefore *now are they* juſtly and for ever *hid from my Eyes*. How deſervedly do I *feel* that which nothing cou'd make me *fear* at leaſt, not *ſo fear*, as ſeriouſly to endeavour to avoid? Thus ſhall theſe poor *unhappy ones mourn*, and none *Regard* them; thus ſhall they deſperately *cry out*, and none be found to *pity them*.

And now, *my Beloved*, this being what I have thought fit to ſay by way of *General* Application of the *Certainty of a Judgment to Come*, the *particular* Inference I ſhall draw from it is, that *this Conſideration* not only excuſes, but Juſtifies, nay Requires, that *We* who are called to the *Honour* of being *Ambaſſadors from God, to beſeech ſinners in his ſtead to be Reconciled to Him*, ſhould deal plainly and faithfully with All men, eſpecially with thoſe who are immediately under our *Care and Charge*. And this, my Brethren, is the Caſe betwixt Me and You of this Pariſh: It having pleaſed God to place me (mean and unworthy as I am) a *Steward, Diſpenſer* or *Miniſter* of his *Holy Word* and *Sacraments* amongſt you, for your Spiritual and E-

ternal *Good:* I have often seriously thought of what God Almighty speaks to his Prophet Ezekiel, Chap. 3. Ver. 17, 18, 19. *Son of Man, I have made thee a Watch-man unto the House of Israel, therefore hear the word at my Mouth, and give them warning from me. When I say unto the Wicked, thou shalt surely dye, and thou givest him not Warning, nor speakest to warn the wicked, from his wicked way to save his Life, the same wicked man shall dye in his Iniquity; but his Blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall dye in his Iniquity, but thou hast delivered thy Soul.* Therefore my Friends, that I might, (if possible) *serve your Souls*, at least, that I might *deliver my own.* I have often and earnestly from the *Pulpit* and *Desk*, and more than once from the *Press* exhorted, and (to the best of my poor Power and Understanding) instructed you to *live Godly, Righteously and Soberly in this present World.*

First, *Godly:* That is, to be constant to your Devotions with bended Knees, and lifted up Hands and Heart, at least *twice a day* in *private*, and as often as you have opportunity in *Publick*, not trusting to such pitiful *Reasons* and *Pretences* for keeping from *Church*, as you wou'd be asham'd to offer to excuse an Appointment of *Pleasure*, *Ordinary Business*, or *Common Civility*; to have a high esteem

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and veneration for *God*'s Sacred and Adorable *Name*; Asserting nothing upon *Oath* but what you know, or at least firmly believe to be *true*; as also promising nothing but what is *Just and Lawful*, and forbearing impudently and foolishly to *Prophane* and *Affront God* by *Swearing* in *Passion*, or *Common Discourse*.

Secondly, *Righteously*: That is, to be *Faithful*, not only to your Oaths, but to your *word* and *promise*; exactly *true and just in all your Dealings*; at all times, and in all Cases *to do to others as you wou'd they shou'd do to you*; to bear an Universal undissembled *Love* and *Charity* towards all Mankind; doing them all *the Good* you can both as to their *Souls* and *Bodies*.

Thirdly, *Soberly*, that is, To be *Moderate* as to your *Affections*, *Temperate* as to *Meats* and *Drinks*, *Modest* in your *Behaviour* and *Conversation*; not to *un-man* and *make Beasts* of your selves by *Gluttony*, *Drunkenness*, or *Unchastity*, lest that dreadful *Wrath* of *God* fall upon you which is threatned against those *Children of Disobedience* who *do such things*, and *delight in those that do them*. In a word, *Herein* diligently and constantly *exercising your selves*, *to have Consciences void of Offence towards GOD and towards Men*; that sincerely *living the Life*, you may be sure *to dye the Death of the Righteous*, *that your last End may be like theirs*; and that by a Holy Conversation, and an habitual Performance of your Du-

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ty towards *God*, your *Neighbour*, and your *ſelves*, you may wait for the *Coming of the Son of Man, and be ready to enter with him at whatſoever Hour he ſhall come, into thoſe Manſions of Joy unſpeakable and full of Glory, which he has prepared for them* (and only them) that truly *love, fear, and ſerve him.*

For this it is that I have told you, that we ought to be *humbled and concerned* at the very *Infirmities of laps'd Nature*, ſuch as *wandrings in Prayer, the firſt Inclinations to Evil, Raſh words in the heat of Diſcourſe*, and the like; theſe I have ſaid we ſhou'd *Watch* and *Guard* againſt, endeavouring to leſſen them, and taking *all care* that they be not *wilful. For this it is* that I have Repreſented the *Great Hazard* which every *ſingle wilful ſin* expoſes us to; as alſo how vaſtly *dangerous*, and next to *deſperate* their *condition* is, who are *habitually wicked* in any kind whatſoever. *For this it is*, that I have preſt and directed you, that in caſe of any *unhappy ſlips* (by ſurprize or otherwiſe) in any of the former or other Inſtances of *Duty*; you ſhou'd immediately ariſe by a true and hearty *Repentance*, paſſionately lamenting your *fault* and *folly*, and *ſteadfaſtly purpoſing* and endeavouring by *God's Grace* and *Aſſiſtance*, to ſerve and pleaſe Him *Better for the time to come.* And in caſe of any *Injury* to your *Neighbours Perſon, Goods*, or *good Name*, you ſhou'd be ready and deſirous to make *full Satisfaction* and *Reſtitution* to the utmoſt

most of your Power; for without this your *Repentance* cannot be *sincere*, nor will it be *accepted* by a *Just God*. Lastly, *For this it is*, that I have several times earnestly and affectionately *Invited* and *Exhorted* you to the *frequent* and *worthy*, that is, the *faithful* and *devout Reception* of the *Blessed Sacrament* of our *Lord's Sacred Body and Blood*, as being an *Indispensable Duty* in it self, and the *happiest Mean* under Heaven to procure and confirm to us the *Divine Grace*, without which the *Best of us all* can neither *do* nor *think* any thing that *Good is*.

This is the sum of what I have spoken to (as I was able) in the many Discourses I have made from *this Place*. And my Beloved, as I have hitherto, so you must always expect, that I will deal *freely*, *plainly* and *faithfully* with you in what concerns your *Souls*, *whether you will hear or whether you will forbear*; so that when it pleases *Providence* to take me from you by *Death* or *otherwise* (in which, both as to the time and manner, *God's Will, not mine be done*) I say, whensoever and howsoever this shall happen, I hope and trust, I shall be able *to take you to Record*, as St. *Paul* does his Hearers, Acts 20. *that I am pure from the Blood of all Men, not having shun'd to declare unto you all the Counsel of God; keeping back nothing that I Judg'd profitable for you, but have shewed you, and taught you publickly and from House to House, Repentance towards God,*

and

and Faith towards our Lord Jesus Christ; As well as strict *Sobriety*, *Moderation*, and *Modesty* with respect to *your selves*, as also exact *Justice*, and unfeigned *Charity* towards all Men, even those (if there be any) that have none for you, your most bitter and inveterate Enemies; that so *ye may be Sanctified throughout, and your whole Spirit, and Soul and Body be preserv'd Blameless unto the Coming of our Lord Jesus Christ.*

And now, my Dearly Beloved in the *same Lord Jesus*, since there must be a strict *Account at that day given*, both how I have discharged *my Part*, and how you have perform'd *yours*; my earnest Desire and Prayer for you *All* is, that you may duely *Remember*, and diligently *Practice* all the Faithful *Warnings* and *Instructions* which I have *now*, *heretofore*, or shall *hereafter* (by God's help) press upon you; so that at the *last day*, *when the Son of Man shall come with his Fan in his hand throughly to purge his floor*, and to separate the *chaff* from the *wheat*, *you* and *I* may *Bear* that great and final *sifting*; And that we may *all Rejoyce*; *I* for having been your Faithful *Monitor*, and *you* for having sincerely and diligently comply'd with my *Admonitions and Instructions.*

To conclude, *May it please God and our Saviour Jesus Christ, who at his first coming did send his Messenger to prepare the Way before Him,*

Him, to grant that the Miniſters and Stewards of his Myſteries (and amongſt theſe, that I one of the meaneſt and moſt unworthy of them all) may likewiſe *ſo prepare and make ready the way, by turning the Hearts of the Diſobedient to the Wiſdom of the Juſt; that at his ſecond Coming to Judge the World, we may be found an acceptable People in his ſight; to whom with the Father and the Holy Spirit, three ſacred Perſons, and one only Wiſe God, be given and aſcribed (as is moſt due) by us and by all men, by all Angels, and all Creatures, the higheſt Love, Praiſe, Might, Majeſty and Dominion henceforth even for ever.* Amen.

Some

BRITISH
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MUSEUM

Some Plain and Serious

Exhortations

UPON SEVERAL

OCCASIONS.

DELIVER'D

In the Parish-Church

OF

WESTACRE,

IN THE

County of NORFOLK.

By *FRANCIS HILDEYARD*, Late Curate there.

I Charge thee therefore before God and the Lord Jesus Christ, who shall Judge the Quick and the Dead at his Appearing, and his Kingdom: Preach the Word, Be Instant in Season, out of Season, Reprove, Rebuke, Exhort with all Long-suffering and Doctrine, 2 Tim. 4. 1, 2.

Printed in the Year 1703.

Copies of LETTERS

IN THE

WESTLACKE'S

OF

Anti-Church

DETAINED

OCCASIONS.

Explanations

Exhortation on the Sunday before Lent, call'd Quinquageſima Sunday.

My Dearly Beloved,

NExt *Wedneſday* is the *Firſt day of Lent*, commonly call'd *Aſh-Wedneſday*, upon which day it was an *Antient Cuſtom or Diſcipline of the Church of God*, for *notorious Sinners* (of any kind) Solemnly and Sorrowfully to acknowledge their *Crimes*; as alſo to Receive ſevere and Publick *Reproofs*, and to perform ſuitable *Penances* for them. Inſtead of this *wholeſome Uſe*, till it be *Reſtored* (which is rather to be wiſh'd than hoped for in this looſe degenerate *Age of ours*) *the Church of England* (our moſt Holy Mother) has order'd on *that Day* a pious and pathetick *Exhortation* to *Repentance* and *Amendment*, to be Solemnly Read, together with ſome of the *Curſes* which are declar'd in Holy Scripture againſt *perſiſting impenitent* Sinners; And Requires that *AMEN* ſhou'd be ſaid to thoſe Juſt (tho' ſevere) *Sentences*. Nor is there,

(that I see) any *Reason* to *scruple* the *so doing*. For (besides that this kind of *Discipline* was at first *Instituted* by the Direction and Command of *God* himself to his *Servant Moses*, Deutr. 27. besides this) my Beloved, we are either wilfully and impenitently *Guilty* of those *sins* against which these *Curses* are pronounc'd, or *we* are *not*.

If we are Guilty and Resolve to continue *so* (nay if we do not earnestly and fully purpose to be *otherwise*) we shall *indeed* by saying *AMEN*, become *Self-condemn'd*. But *one thing* is most *sure*, that what the Sacred and Infallible *Word of God* has said is and must be *true*, whether we will say *AMEN* to it or *no*. Therefore *Cursed are all they that go on to Err from any of God's Commandments*. *AMEN*. And *none* that *persist* in any *known wilful sin*, if they *so die* (and *no Body* that *so lives* but one day or hour can be *secure* that he *shall not*) I say, no *such Person shall have Place or Inheritance in the Kingdom of God and of Christ*. For only those that have faithfully, constantly and sincerely *done Good*, or at least, timely and heartily *Repented* of, and (to their Power) *made Amends* for whatever *Evils* they may have *thought*, *said* or *done*, *only* these shall *enter into Life Eternal*. So that for such as are Guilty of many, or any one deliberate Act of *Injustice*, *Uncharitableness*, *Insobriety*, *Unchastity*, or *Ungodliness* (unless they *Repent* and Reform) *without all doubt*

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they are *ACCURSED*, since they *surely shall perish, and that everlastingly.* Therefore the *Practice of our Church* in obliging us to declare that a *Curse*, and *Punishment* is *due* to such *sins* and *sinners*, is not only *Justifiable*, but *Commendable*; it being one of the most likely *Methods* to engage us to avoid the *Commission of them*, or at least to affright us from *Posting* on in the *Broad Road* that leadeth to utter and eternal *Destruction.*

But on the other side, If we are *so happy* as not to be *conscious* to our selves of lying under any *wilful unrepented* Instance of being *unjust*, *uncharitable*, *intemperate*, *unchaste*, or *prophane*, we shall then be able to give our *Assent* to the *severe Sentences* against those *Wickednesses* with *Satisfaction* as to our selves, and with humble *thankfulness* to that *Grace* and *Goodness* of *God* to which *alone* we owe our being kept in *an acceptable Measure* free from Crying sins, such as exclude *from the Kingdom of Heaven*, or wrought upon heartily to *Repent* of *them.*

As for *others* who are *notoriously Guilty* of *Damning faults*, tho' we dare not but own that a *dreadful Punishment*, a *heavy Curse* is their *due*, since God in his Holy Word has positively and infallibly *pronounced it.* Yet we are to *hope* and *pray* that (if they are not *at present*) *in time* they may be truly *sensible* of their *Folly and Danger*, and thereby engag'd so earnestly and sincerely *to turn from all their*

Tranſgreſſions, that Iniquity may not be their everlaſting *Ruin.*

And now my Belowed! ſince this *ASH-WEDNESDAY Exhortation* is ſo *Extellent*, I muſt tell you that I Expect *your Company* on *that Day*; and I ſhou'd be glad, if thoſe of you whoſe *Circumſtances permit wou'd* meet me *here* upon the reſt of *the Wedneſdays* and *Fridays* at leaſt) during this *ſolemn Time of Lent*; at which *Time God and his Church* Require that we ſhould by *liberal Alms* and *Diſcreet Faſting* (if our *Eſtate* and *Health* will allow of *them*) but to be ſure by frequent, humble, and devout *Prayers* both in publick and private, *Prepare* our ſelves for a Joyful *Celebration* of the Glorious *Feſtival* of *Eaſter*, or the *Reſurrection of the Holy Jeſus*; as alſo for the due *Reception* of the Bleſſed *Sacrament* of our *Lord's ſacred Body and Blood*, which we are *All* as *Member of the Church of England*, by her expreſs *Cannons* at *that Time* obliged unto.

And that nothing may be wanting on *my Part*, I give you notice, that I intend (as formerly) if it pleaſes *God* to *Bleſs* me with *Health* and *Strength*, to Read *Prayers* both *Morning* and *Evening*, and to be ſome hours at *Church* every *Wedneſday*, and *Friday* (if not oftner) whilſt this *Solemn Seaſon* continues; And that I ſhall be *Ready* and *Glad* to give the Beſt *Inſtructions* I am *Able* to Any of you that ſhall deſire, or will pleaſe to accept them.

For believe me, my Dear Friends and Brethren, the *Consideration* of *Death*, and the *Consequences* of *it* (in speaking to which I have lately imployed so many Discourses) has engag'd me *stedfastly to purpose* and *resolve*, by *God's Grace* and *Assistance* (which I humbly depend upon, and heartily pray for) to endeavour so to discharge my self towards you, that at the *last day*, when I must *give up my Accounts*, I may do it *with Joy* and not with *Grief*; that I may *so Minister to the good* of your *Souls*, that my *sincere Faithfulness*, and your *cheerful Compliance* may meet with a *glorious Reward* in that great and terrible *Day of the Lord*, for his *Merits* and *Mediation*, who came to be *our Saviour*, and will be sure to be *our Judge*, to whom, *&c.*

Exhortation on Paſſion, or Palm-Sunday, *being the Sunday before* Eaſter.

Dearly Beloved in our Lord and Saviour Jeſus Chriſt.

THE *following Week* is called *Great*, *Holy*, or *Paſſion Week*, and was obſerv'd by all *good Chriſtians* of the *firſt* and *purer Ages* after the moſt devout and ſolemn manner, in memory of our *Bleſſed Saviour's* wonderful Loving-kindneſs, in having been pleas'd (about this time) to undergo the moſt ſevere *Paſſion for us men and for our Salvation*; and even to ſubmit to a painful *Death and Crucifixion*. And ſurely the thought of *This* (if duely attended to) muſt produce in us the higheſt degrees of *Love* and *Devotion*, and *Thankfulneſs* to the great *Lover of Souls*, who has done and ſuffer'd ſuch *Aſtoniſhing things* in our Behalf. And whatever this *looſe* Age may ſay or think of it, 'tis plain and evident, beyond all Contradiction, that our Holy Mother the *Church of England* deſires and deſigns we ſhou'd in ſome meaſure imitate the *pious Examples* of thoſe *ancient Worthies*, ſeeing that for this purpoſe *ſhe* has appointed *ſolemn Offices* for every day of *this week*. In order

der to the due Performance of which I am in the *Churches Name*, nay, in *the Name of God*, to *Demand* your Company and Assistance.

Did I invite to a *Fair*, a *Market*, or a *publick Show*, I shou'd be sure of a *Croud*. Alas! my Beloved, how are your *precious Souls* become so *vile* in *your Eyes*, that when for the *Dispatch* of your *Affairs*, or even for your *Pleasure and Recreation*, you do not grudge to go several Miles, yet you will not be prevail'd upon to set a *few steps to Church*.

But perhaps you will say, *What shou'd we do at Church, there is nothing but Prayers?* My Friends, *Why! what wou'd you have? Is it not your Privilege, your Honour, your Happiness, that you may pray to God, breath out your desires, present your Wants, and unbosom your Griefs at the Throne of Grace and Love?* But yet you mistake, there is *more than Prayers*, there is the most excellent *Preaching* in the Proper and well-chosen *Lessons*, *Epistles*, and *Gospels*; there are also devout and joyful Praises, the blessed and constant Employment of *Glorified Saints* and *Holy Angels*; And whoever they be, that do not *delight* in *Praising* and *Adoring* God *here*, I very much *fear for them*, that they will not have the *Happiness* of doing *it* for ever hereafter.

But if I am not to expect the Company of *All of you* on the other days, yet I hope upon *Wednesday*, when our *Blessed Lord* was *Betray'd*, and Deliver'd into *Wicked Hands*,

on *Saturday* when he laid in the *Grave*, eſpecially upon *Friday* (which we call *Good-Friday*) becauſe all the unſpeakable *Ills*, and the *Death* it ſelf, which the *Holy Jeſus* then ſuffered was for our *Good)* upon theſe days *ſure* you cannot *deny* me.

And to let you ſee how willing I am to *oblige* you in any thing, I can *anſwer to God and my own Conſcience*; I will ſo far conſider your *infirmities* (for an *infirmity* it is to prefer any *Sermon* I can make to our *Church's Admirable Liturgy*) that I will give you a *Sermon* on Good Friday. And here I *dare* not but tell you that it is juſt *matter* of *ſcandal* to *ſerious* and *devout Chriſtians*, that the *Generality of People* ſhou'd have ſo little *Regard* for that incomparably the *greateſt Day* in its kind of the *whole Year*, as (without any manner of *Neceſſity*) to follow their ordinary Buſineſs upon *It*, as if they eſteem'd *It* a *Common Time*, and as if we were abſolutely *unconcern'd* in the *wonderful work* of the *Time*, whereas had it not been for *It*, we muſt have been *All loſt*, to all hopes, to all poſſibility of *Happineſs* and *Salvation*.

And now, *after all* my Beloved, I pray obſerve what I am going to ſay, and apply it to whatever I have ſaid at any time or place, and alſo to whatever I ſhall hereafter ſay with Reſpect to your Souls.

" *When I have freely, fairly, and ſincere-*
" *ly declared my Thoughts, you may, you*
" *muſt do as you pleaſe. And however you*
" *ſhall think fit to Act, I am ſure (I thank*
" *God) of one part of my Deſign; that is,*
" *to diſcharge my own Soul, and if you will*
" *not give me leave to ſerve yours, Mine may*
" *be the Grief at preſent, but in the Iſſue*
" *of things the Misfortune will be your own.*

Exhortation to the Holy Communion.

Dearly Beloved in the Lord,

AS on *this* day; ſo *next* Sunday I intend (God willing) to Adminiſter the *Bleſſed Sacrament of our Lord's moſt Sacred Body and Blood*, to thoſe of you that ſhall be piouſly diſpos'd to *Receive* with me. I Reſolve this both for your ſake and my own.

For my ſelf; I aſſure you I ſhou'd think it a great Happineſs to have the opportunity of *Communicating every day*, as I have Read the ~~*Primitive Chriſtians*~~ did, or ~~*every Sunday*~~, as ſome of my Acquaintance of the *Church of England* do, or (at leaſt) lately have done, (and as our *Church* ſeems to expect *we* ſhou'd, in having appointed the *Communion-Service* to be uſed every *Lord's Day*, and indeed on all other Holy Days) or *once* a Month, as is conſtantly Practis'd by conſiderable numbers of devout Perſons. For ſurely, whoever has a juſt ſenſe of the *great things* which the *Holy Jeſus* has done and ſuffered for us, can never think the *oppertunities* of paying his moſt humble, moſt ſolemn, and moſt thankful *Acknowledgments* can come too often.

And

And believe me, my Beloved, it will be ſo far from being a *vain Repetition* in any of us who *now* intend to *Receive* this *Bleſſed Sacrament*, *then to appear again before the Preſence of the Lord* (provided we *approach* with *ſuitable diſpoſitions*, that is, with Hearts full of *Faith*, and *Love*, and *Thankfulneſs to God and our Saviour*, with a *true ſorrow* for whatever has been *amiss* for the time paſt, and *ſtedfaſt purpoſes* of *doing Better* for the future, as well as *firm Reſolutions* to exerciſe all *Acts of Juſtice*, and *Offices of Charity* to all Men. If thus we come, *it will* infallibly *help us forward in the Right Way that leadeth unto everlaſting Life* and Happineſs.

However (to ſay the Truth) my particular *Deſign* in appointing this *Sacrament*, is to give to *every one of you, and to all my Pariſh*, (that being of years of Diſcretion are capable of it, and obliged to it) the Opportunity of *Receiving*. For ſhou'd I have but *one Sacrament* you might perhaps alledge that you cou'd not be *All here*, becauſe your *Houſes* muſt be left *Alone* (tho by the way, whether when you vouchſafe to come your ſelves, you do not leave more of your Family behind you, both *Morning* and *Afternoon* than is in any meaſure neceſſary or fit, I pray conſider betwixt *God* and your *own Conſciences*.) But, I ſay, ſince the *Church of England* indiſpenſably requires of *All* that call themſelves *her Members*, to be Partakers of this *Holy Communion*

munion at leaſt three times a year; that therefore I may not be wanting *as to my Part*, I do deſign (ſo long as it ſhall pleaſe God to continue me *amongſt you*) to have at the leaſt, *Double Sacraments* at *Chriſtmas*, *Eaſter*, and *Whitſontide*; nor will I deſpair of prevailing with you, *one time or other*, to *Communicate* more frequently.

In the mean while I *Intreat* and *Exhort* you, that are *Fathers and Mothers* of *Families*, that you do by *your Authority oblige* your *Sons*, and *Daughters*, and *Servants*, as well thoſe that do not, as thoſe that do intend to *Communicate*, to come to me and diſcourſe with me.

Nay my Beloved, if any of you, whether old or young, ſhall pleaſe to apply your ſelves to me, I ſhall be moſt *Ready* and *Glad* to do you the *Beſt Service* I can. And I *beſeech you*, let not a fooliſh and unſeaſonable *Backwardneſs* hinder you. It is no *fault* of *yours* if you have not been taught ſo much as *others*, nor perhaps ſo much as is *fit and neceſſary*; but it will be greatly your *fault*, and your *Condemnation* too, if when you are offer'd to be *Inform'd* you ſhall refuſe it. For (as I have told you elſewhere) *He that may know his Maſter's Will, and will not know it, ſhall doubtleſs be beaten with many ſtripes, as well as he that knows it and does it not.* But if any ſhall both refuſe to Receive the Holy Communion, and alſo to come to me, I will not promiſe them but I

may

may take ſome Opportunity of giving them a *Particular Viſit.*

And if after All that I have ſaid, and done, or can ſay and do, there ſhall be *any of you* obſtinately Bent to *go on* in an unhappy *Courſe* of neglecting this moſt powerful *Mean* of *Grace*, and Bleſſed *Earneſt* of *Glory*, perhaps for the preſent I may be the *moſt ſorry*; but ſure I am *They* will have the *moſt Reaſon.* However, my dear Friends and Brethren, *God forbid that I ſhou'd ſin againſt Him, in ceaſing to pray for you*, as ſincerely as for my ſelf, that it will pleaſe Him *to grant us in this world the knowledge* and practiſe *of his Truth, and in the World to come Life Everlaſting*, through Chriſt Jeſus, to whom, *&c.*

Another

Another Exhortation to the Holy Communion.

My dear Friends and Brethren,

ON Sunday next being —— I intend (God willing) to *celebrate* the *Lord's Supper*; and I do hereby *Admoniſh* and *Exhort* you *All*, that you will do your ſelves the *Right*, and me the Satisfaction to *Receive* with me. As to my *ſenſe* of the abſolute *Neceſſity* of this *Duty* by *vertue* of thoſe plain words, *Do this in Remembrance of me*, I preſume there is none of *my Pariſh* of years of Diſcretion but knows it, from the Desk or Pulpit, or by *word of Mouth* or *Meſſage*.

And indeed *I hope* I may ſay, without incurring the Cenſure of *Arrogance*, that if *any of you* be *uninformed* in *this*, or any *other* part of *Neceſſary Duty*, the *Fault* is your *own*, for not duly *Attending* upon thoſe Opportunities of *Inſtruction* that are *here* offer'd you. And as my only great *Deſign* upon you (God is my Witneſs) is to *ſerve your Souls*, ſo tho' when I ſee *Perſons* wickedly and unwiſely to *Prefer Darkneſs* to *Light*, *Evil* to *Good*, and *Death* to *Life*, by *perſiſting* in a wilful Breach of *God's Law* in *this* or any other *known Inſtance*, I cannot but ſometimes *Grieve*; *My Eyes are ready* with

with the Holy Psalmist, *to gush out with Water, because of the Transgressors*, and I am *horribly afraid for them*, lest by a *Persevering obstinacy* they shou'd *Seal* to themselves both *Temporal* and *Eternal Ruin*.

Yet if I may but have the *Satisfaction* of sincerely *endeavouring* to do my *Part* (in despite of all Discouragements) and given such *plain Warning* as to have *deliver'd my own Soul*: I say in this Case (and God grant *it be my Case*) whatever *others* shall think fit to do, I am resolved (in the General) to sit down *easy* and *contented*.

Not but that I *hope better things*, my Beloved, at least *of some of you*; *things which accompany Salvation, tho' I thus speak*.

And I earnestly *Beseech God*, that *you* and *I* may *go on* in a sincere Performance (to the Best of our Power and Understanding) of all our *Duties* towards *God*, our *Neighbour*, and our *selves*, not *giving way* to any manner of *Temptations* to Evil, from whom, or from whatsoever *they* may come, whether from the *World*, the *Devil*, or our *own Flesh*, which *Temptations* may be *withstood*, tho' perhaps (especially in some Cases) they cannot be *wholly avoided*.

And for any slips or greater *Faults* which for the time past, *any of us* have been *surprized*, or have *fallen into*, may it please God to *Raise* us from them by such a Repentance as may engage us to make all possible *Amends* for

for the *Affront* we have offer'd unto *God*; for the *Injury* or *Scandal* we have done to our *Neighbours*, and for the *Miſchief* and *Hazard* we have brought upon our *own Souls*; that ſo from frequently and devoutly (both in *Publick* and *Private*) praying to God here, we may be *tranſlated (in his due time) to the Praiſing Him Eternally in his Glory.* And all for the Sake and Merits of Chriſt Jeſus our Lord. Amen.

Another

Another Exhortation to a due Reception of the Bleſſed Sacrament.

After the Church's Second Exhortation in the Communion-Office.

THeſe things, my Beloved, if you earneſtly *conſider*, you will by God's Grace not only *Reſolve* to *come* to this *Holy Sacrament*, but bring with you ſuch *Diſpoſitions* and *Affections* as may make you happily accepted *there*, that is,

You will *come*, with true penitent *Hearts*, for whatever you have *offended God* in, *for the time paſt*, and with *earneſt Deſires* and *full Purpoſes* to pleaſe and ſerve Him *better for the future*.

You will *come*, with an humble *Faith* and *Dependence* upon the *Merits* of your *Saviour* for the *Pardon* of thoſe *Offences*, and with *thankful Souls* to *Him* who has done and ſuffer'd ſo much to procure that *Pardon* for *you*.

Laſtly, you will *come* with an *Univerſal Love* and *Charity* towards *All men*, not only *doing Juſtice*, but all the *Good* and *Kindneſs* you can to every *Perſon Living*.

But if *any of you* ſhall *ſtill* obſtinately refuſe to *come* to this Holy Sacrament, or to *come thus prepared*, I muſt tell you, that you are *guilty* of a *known*, *wilful*, *unrepented ſin*; and I muſt alſo tell you, that ſo long as, *in this or any other*

Instance you *so continue*, you are in a *most dangerous state*, such as every man that calls himself *a Christian* ought to make all possible haste out of, and it is madness *to let the Sun go down upon it*, or *to sleep one hour in it*, lest the next *Awakening* shou'd be in that *Dreadful Place*, where *Light* and *Rest* are for ever *Banisht*, and where uneasy *Agonies*, and *horrid Darkness* shall *torment* and *overwhelm* to a sad *Eternity*.

This, my Friends is a *serious Truth*, which I have often deliver'd to you in *effect*, tho' in *other words*, both from the Pulpit and the Desk; And which I shall often repeat, so long as it shall please God I am *amongst you*.

At present, I think fit to let you know, that all *unamended, unreform'd sins* are *unrepentend*; & that in case *our sins* have not only *provok'd God*, or *transgressed* our Duty to our selves, but also in any way or kind *injur'd* or *offended* our Neighbour, we can never be said to have *so Repented*, as to have *just Ground* for Hope of *Pardon*, till we have actually made *full Restitution* and *Satisfaction* (to the utmost of our Power and Ability) or at least are truly *ready so to do*.

And now my Dearly Beloved, *I beseech you, nay, I conjure you, as you will answer it at the last day*, that you will seriously *consider of what has been said*, And *God grant you and me*, and all that profess his Name, *a Right Understanding*, and an Answerable Practice *in All things*, thro' the Merits of Christ Jesus our Lord. Amen.

Another Exhortation to the same purpose.

Dearly Beloved,

I Solemnly assure you, that as my most *passionate Design* (and the only *one* which I cannot *readily give up*) towards *you* and *All the World*, is, to *Minister to the good of Souls*. So the *true* and *particular Reason* that has made me often & *earnestly* to desire your Company at the *Holy Table* is, Because I am resolv'd (to my Power & Understanding) *so* to discharge my self unto you, that I may not be *afraid* or *asham'd* to answer for what I have said or done (since the merits of my *Saviours Blood-shedding* may be pleaded for the Imperfections of human *Frailty*) at the *dreadful* and *terrible Tribunal of our Lord Jesus Christ*.

And this I cannot hope for, without letting you know, that I really look upon it not only as an Indispensable *Duty* upon *All* that call themselves *Christians*, but also as the greatest *Honour* and *Privilege*, *Satisfaction* and *Happiness*, we are capable of on this side *Heaven*, frequently and devoutly to *Converse with God*, in humble *Prayers* and thankful *Praises*, in *Private* and in *Publick*, in our *Closets*, and in *God's House*, especially to *Feast* with *Him* at *his Holy Table*.

And since I purpose, by Gods Assistance, as on this day, so on *Sunday next*, to administer the *Blessed Sacrament* to those that shall be devoutly disposed to *Communicate*. I shall therefore, *now* as I did the last *Lord's Day*, *Examine*

the Children, and *Discourse* (after the usual manner) upon that part of our *Church's Catechism* which relates to the *Lord's Supper*--- Thus has the *Church of England* in a few plain words, clearly and excellently Instructed us in what *we ought to know* concerning this *Holy Sacrament.*

And first, we are taught for what end the *Blessed Son of God* Instituted, Appointed and *ORDAINED* this heavenly *Mystery*, even for a *devout, thankful* & *CONTINUAL REMEMBRANCE* of *Him*, and of *the SACRIFICE OF HIS DEATH*, and of the *unspeakable BENEFITS*, which are offer'd *therein*; and which (if it be not our own *fault* and *folly* in *neglecting* the *Conditions*) *WE* shall *RECEIVE THEREBY.*

Next we are taught of what *Parts* this *Sacrament* consists, of an *Outward* and an *Inward.*

The *Outward* part is *Bread* and *Wine*, things (generally) easy to be had, and where they can be had *necessary* to be *RECEIV'D* by vertue of our Blessed *Lord*'s express *COMMAND*, not only as *Signs* and *Significations* of, but as happy *Means* and *Instruments* to convey to *us* the *Inward Part* or *thing signified*, even the *BODY AND BLOOD OF CHRIST, WHICH ARE VERILY AND INDEED TAKEN AND RECEIV'D BY THE FAITHFUL devout Communicant IN THE LORDS SUPPER*; together with all the *Blessings* and *BENEFITS*, which by his *precious Blood-shedding* he has *purchas'd for us.*

And therefore *our Church* in the next place intimates, what those *BENEFITS* are, even, that as *OUR BODIES*, when hungry and thirsty,

ARE

ARE STRENGTHNED AND REFRESHED BY BREAD AND WINE. In like manner, *in this Holy Sacrament duely Received*, our weak and languishing Souls are *so STENGTHNED* and *REFRESH'D BY THE BODY AND BLOOD OF CHRIST*, as to be enabled to live the life of Grace here, and to be exalted to life everlasting *hereafter*.

These ineffable *BENEFITS* are indeed assured to us in the *Blessed Sacrament*, but then it is upon express Terms and Conditions.

And therefore lastly, our Holy Church teaches us *WHAT IS REQUIR'D OF* those *PERSONS THAT wou'd so COME TO THE LORDS SUPPER*, as to do *Honour* to *God* and *Benefit* their own *Souls*.

In order to this, first we must *Examine our selves*, and our *spiritual State* by the *Law of Gods Commandments*, which ought to be the *Rule* of *our Obedience*, that we may know wherein we have *offended Him*, and *grieve for* and *Resolve* against those *offences*, that we may bewail all our *Commissions* of *sin*, in *thought*, *word* and *Deed*, all our *omissions* of *Duty*, towards *God*, our *neighbour*, or our *selves*; that we may *TRULY REPENT us of all our FORMER SINS*, *STEDFASTLY PURPOSING TO FORSAKE THEM*, *and to lead a New Life*.

We shou'd therefore *from our Hearts Renew our Baptismal Vow*, we shou'd for ever *RENOUNCE THE DEVIL AND ALL HIS WORKS*, all his Temptations to Pride, Malice, Revenge, and the like. We shou'd for ever

RENOUNCE all the *VANITIES* of *THIS WICKED WORLD*, and *ALL THE SINFUL LUSTS OF THE FLESH*, ſo as not to follow or be led by them.

We muſt *STEDFASTLY BELIEVE ALL THE ARTICLES OF OUR CHRISTIAN FAITH*, and Reſolve to make it our Study & Buſineſs to *KEEP GOD'S HOLY WILL AND COMMANDMENTS, AND TO WALK IN THE SAME ALL THE DAYS OF OUR LIFE.*

ALL THIS WE ARE BOUND and oblig'd to to *BELIEVE AND DO*, and *by God's help* ſo we may in a ſincere and acceptable meaſure.

For thirdly, we ought to *HAVE A LIVELY FAITH IN GOD'S MERCY* and Aſſiſtance, *THRO' CHRIST*, as for the *Forgiveneſs* of our *ſins*, ſo for *Ability* to continue in his *Service* to our *Lives End*. For, ſince our *heavenly Father ſpared not his only begotten Son, but deliver'd him up for us, will he not with him alſo freely give us all things neceſſary* for our *Salvation*? And if *all things*, will he not give us *Pardon* and *Grace*? We ought firmly to *Believe* He will, on that *Ranſom* which *our Saviour* has paid *for us*, and on all *God's precious Promiſes* of *Pardon* and *Acceptance*, which for *his ſake our God* has made unto us, we ought wholly to *Rely*, this only is the *ſure* and *ſtedfaſt Anchor* of *our Souls*, to which our *Faith* and *Hope* ſhou'd for ever *adhere*.

And for this in the fourth place, we ought to be *greatly*, as we can, never be *ſufficiently thankful*. Every *REMEMBRANCE OF THE DEATH* and Sufferings of *Chriſt*, ſhou'd engage

us to *Love*, and *Praise* and *Adore* that great *Lover of Souls* the *Best we can*; tho' alas! we can never do it enough, and to beseech our Gracious Lord (in his due time) to *translate us* to his *Kingdom of Glory*, that there we may *love* him to the utmost *Capacity* of Creatures, and *Praise Him* to *all Eternity*.

Lastly, that Infinite Love of *Christ*, in *dying* for such wretched Sinners as *We* shou'd *inspire* our frozen benumb'd *Souls*, & kindle in us that Sacred Fire of *Love* to *Him* again, and to *All those* whom *He* has given us *Command* and *example* to *Love*, even *Enemies* as well as *Friends*; we shou'd *Resolve*, for *his sake* to *love our Neighbour* (that is, *all Mankind*) *as our selves*, and to love him *not in word only*, *but in deed and in truth*, to *treat* him in *all Instances* wherein he may need our *help* and *assistance*, as we *our selves* wou'd desire to be *treated*, were we in *his Condition*. We shou'd *from our hearts forgive all* that have any way offended *or trespassed* against *us*, as *we* expect *Forgiveness* at God's Hands, and Beseech *God to forgive* them also; We shou'd *bless them that hate us*, *do good* (as we have opportunity) to those that *have* in any kind, *despitefully us'd us*, and *Repay them good for evil*. We shou'd ask *Pardon*, and (to our Power) make *full Satisfaction* for any *Offences* or *Affronts*, we may have offer'd to *others*, and full Restitution for any *Wrongs* or *Injuries*. We shou'd make all the *Amends* we possibly *can* for the *Mischief* we may have brought upon *Any*, by *accompanying* them *in sin*, or being any other way *Accessary* to their

Guilt, giving *ſerious* and *good Advice*, and earneſtly *praying* that they may have *Grace* to *Repent themſelves*, and to *forgive us*.

In ſhort, we ſhou'd take all *poſſible care* to *approach* the *Holy Table* with ſuch *Humility*, *Repentance* and *Faith*, with ſuch *Thankfulneſs*, *Devotion* and *Charity*, that the *Son of God* himſelf may vouchſafe to *come unto us*, and *Abide with us*, *Communicating* to us all the *Merits of his Paſſion*, and *then* no Accuſations of *Satan* or our own *Conſcience* ſhall be able to *amaze* or *diſtract us*; but having *Peace with God*, and *all the World*, we may well *hope* for *Peace* alſo in *our ſelves*; and this Wine will *make glad*, this *Bread of Life will ſtrengthen our Hearts*, and enable us *chearfully to run the way of Gods Commandments*, and at laſt to *enter into the Joy of our Lord*.

And now, my dearly Beloved Brethren, how can it chuſe but *inflame our Deſires*, and *quicken our Endeavours*, to have ſuch a *Mighty Hope ſet before us!* how can it chuſe, but the *Proſpect* of *an exceeding and eternal weight of Glory*, muſt *fire* and *inſpirit* us with ſuch *Reſolutions*, as nothing but flat *Impoſſibilities* can give a check to? For ſhame then, let us not ſtick at ſo *eaſy*, ſo *delightful* a *Task*, as the diligent conſcientious *uſe of all the Means of Grace*, particularly the *Doing all we can* (more than which is not required) to keep *our ſelves* in an habitual *Diſpoſition* for a *due* and *devout Reception of the Bleſſed Sacrament of our Lord's Sacred Body and Blood*.

But if *any one* ſhall ſtill make the *Objection* which *Holy Church* mentions and ſay, *I am a*

grievous

grievous ſinner, and therefore am afraid to come. The Anſwer is plain and obvious, *Wherefore then do ye not Repent and Amend?* When God *calleth you, are you not aſham'd*, are you not afraid *to ſay you will not come? When ye ſhould Return to God by Death*, and how ſoon you muſt do ſo is known to *Him* only, in *whoſe Hands your time is, will ye* then think to *excuſe your ſelves*, by ſaying, *Ye are not ready?*

Beſides, I wou'd ask thoſe who make *this Pretence*, of what ſort or kind *their ſins* are; If they be only ſuch as are properly call'd *Failings* and *Infirmities*, which are not in the *Catalogue* of *Black Crimes*, (*Gal.* 5. 6.) that exclude from the Kingdom of God, and which, by Reaſon of the *Weakneſs* and *Corruption* of *human Nature*, and the many *occaſions* we are expoſed to, are ſcarce *poſſibly* (if at all) to be *wholly* avoided; tho' I know, that we ought *heartily* to grieve for them, and *ſtrive diligently* againſt them, and to endeavour what we can to ſhun the occaſions. Yet I conceive, (if we do all this) that theſe things will not *oblige* us to *baniſh our ſelves* from the *Holy Table*; ſince (according to my little *Reading* and *Obſervation*) they are what the *Beſt Perſons* have thought that (at ſome times) they have had juſt *Cauſe* to complain of.

But if the ſins, the *Guilt* of which the *Non-Communicant* labours under, are known wilful *ones*, ſuch as *Injuſtice*, *Revenge*, *Drunkenneſs*, *Whoredom*, *falſe* or *common Swearing*, *Impudent Lying*, or any other *expreſs Breach* of *any* of the

the *Commands of God* and *of Christ*; in such a Case indeed there is *Just and sad Reason* (till they *Repent and Amend*) to *forbear* these *Awful Mysteries*. But then let those unhappy ones, whose Case this is, *seriously consider*, how *infinitely it concerns them*, immediately to *shake off* not only the *heavy load* of *vicious habits*, but every *wilful Act* of *sin*, a *single Instance* of that kind being too too sufficient to *sink* them into that *bottomless Pit*, *where the smoak of Torments ascendeth up for ever and ever*.

Think me not, I beseech you, my dear Friends and Brethren, too severe in what I have *now*, or at *any other time* said of the *Danger* of an *unrepented sin*. Consider, I pray you, that it is not in the *Power* of *us the Ministers of the Gospel* (had *we* the *Will*) to make the *Terms* of *It* easier, or other than what *they are*; shou'd *we* go about it, *we* shou'd but betray *our Trust*, and *deceive* (as yours) so our *own Souls*. Nay, *If we*, *or an Angel from Heaven*, *shou'd preach or Deliver any other Gospel*, *than what is already deliver'd*, a *Curse* wou'd be *upon us*.

If there be any that are so *far gone* in *Folly* and *Misery*, as to have *hardned themselves with the deceitfulness of sin*, *past sense or feeling*, to the *committing any sort of Abominations with Greediness*, *with Impudence*, *and without Reluctance*, I may *pity and lament* for these *wretched Persons*, but can say *little* to them.

But for those, (and I *hope* in *God*, none but *such now* hear me) that have not yet with Respect to *Any sin*, put on what *Holy Scripture* calls a *Whore's Forehead*, that are yet within the reach of the *Stripes* and *Reproofs* of their *own Minds*. I passionately *entreat them*, to give a fair Hearing to the *Calls* and *Suggestions* of their Conscience, suffer it to *awake* them out of that *treacherous slumber* into which they are Rocking themselves, lest from *sleeping* they at length become *stark dead in Trespasses and Sins*.

As to the *Difficulty* of their *Recovery* (whatever it is) let that only *engage* them to *set about it without delay*, and to be most diligent in the use of the *Blessed Means* and *Instruments of it*.

For Instance, *Let them* with the Returning *Ninevites cry mightily unto God*; *Let them*, with St. *Peter*, *weep bitterly*; with *Mary Magdalen* weep much, and *love much*, because they have *much, very much to be forgiven*. *Let them*, with St. *Paul*, *by* discreet Mortifications and Self-denyals, *keep under their Bodies, and bring them into Subjection*, *lest after* all their Professions and Pretences, they shou'd become *Castaways*. *Let them* with good *Zacheus*, (as they are able) *Restore four-fold* to *Any*, whom by *false Accusation*, or other undue means, they *have taken any thing from*, and *let them* (with him also) give liberally *of their worldly goods* to the Poor.

Lastly,

Laſtly, *Let them be ſure*, as often as may be, and with all poſſible Devotion (in the *Church*, and at the *Holy Table*, as well as in *their Cloſets and Chambers*) humbly to implore *God's Grace and Aſſiſtance* to keep them from *offending Him* for the time to come; to *guard*, and to *ſtrengthen them* againſt the *Malice* and *Fraud* of their Spiritual Enemies, *the World*, *the Fleſh*, *and the Devil*, leſt if they ſhou'd *ſin wilfully*, after Forgiveneſs, a *worſe thing ſhou'd befal them*, *and their laſt Eſtate be worſe than the firſt*; *but that having their fruit unto* ſincere Univerſal *Holineſs*, *the End may be everlaſting Life* thro' the Merits and Mediation of Chriſt Jeſus our Lord, to whom, *&c.*

THE

THE Concluſion.

BEfore I take my Leave of thoſe who ſhall do theſe poor Papers the favour to give them a Reading, I muſt deſire it may be obſerv'd, that there is not one word in them, which I do not cheerfully Submit to the Judgment and Cenſure of my lawful Governours in the Church of England; of which Church I do Again and Again profeſs my ſelf a ſincere (however unworthy) Member. And tho' I hope I am not the moſt uncharitable Man to thoſe of other Perſwaſions; yet I ſolemnly declare, that I wou'd not change the Satisfaction which I enjoy in Communion with the deſpiſed part of this Church, for any Advantages that cou'd be offer'd me in any other way whatſoever. Nay, (ſo far as I know my ſelf) I really think, that I ſhou'd rather quit my Life, than give up thoſe Doctrines for which our Church has formerly been ſo highly Celebrated, tho'

they

they are now, *by* ſome among our ſelves *Ridicul'd and* made a Jeſt of. *For I am perfectly* convinc'd, *that they are* every whit *as true* now *as they were then, and that* (Truth *being an* unchangable thing) *they will* continue *ſo*, till Time ſhall be no more.

And now (that we may not part without a Bleſſing) *may it pleaſe the* God of Peace *and* Truth *(in his due time) to* heal *our ſad* Breaches, *and* cure *our unhappy* Diviſions, *that we may All* with one Mind, and one Mouth, glorify his Holy Name! *In the mean while*, ſo far as we have attained, let us walk by the ſame Rule, and mind the ſame thing, *that is*, "Let us diligently "and devoutly ſerve our God, and bear a "hearty Love and Endeavour to do good "one to another. Oh when ſhall it once "Be!

FINIS.

4 MR 79 MUSEUM

POSTSCRIPT.

THat I may do what I can towards *Obviating* or *Answering* all *Cavils* and *Objections*, I think fit to Acquaint the *Reader*, that tho' most of what he is here presented with, was *delivered* in the *very words*, and in the *same Order*, yet I must own, that in transcribing it for the *Press*, I have made a *few Alterations*. And were I to write it over again, 't is odds but it wou'd *still* appear a little different from what *now* it is. So easily may there be found something to *correct* in *Performances* of this kind. So that they who make it their Business to go *spy faults*, give as little Evidence of their *Wit* and *Sagacity*, as of their *Candour* and *Good Nature*. However, it has a long time been a *Principle* with me, that where I take the *Rule* to be plain, I will sincerely practise it, without being *solicitous* what will be said or thought of me for it. And therefore, whilst those words are agreed to be part of the Sacred Cannon. *Exhort one another daily, while*

while it is called to day, leſt any of you be hardend thro' the deceitfulneſs of ſin. As alſo theſe. *Let us conſider one another, to provoke unto Love and to good Works.* I ſay, ſo long as theſe and the like Directions are of *Infallible Authority*, I reſolve to *go on* (as I have fit opportunity) to *Reprove, Rebuke, Exhort, with all Long-ſuffering and Doctrine*, in hopes that at *one time or other* I may have the Happineſs and Advantage *to convert a ſinner from the error of his way*, and thereby *ſave a Soul from Death* thro' the *Grace* of our Lord *Jeſus Chriſt*, of which *Grace* I cou'd wiſh all Mankind the *Benefit*, and am truly *Griev'd* when I obſerve *Any* that call themſelves *Chriſtians*, in imminent danger of *coming ſhort of it*.

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